

## STUDY PAK 23

### THE MODERN PENTECOSTAL AND CHARISMATIC MOVEMENTS

“Either all five signs are valid for everyone today or none is valid. They were given as a unit to the apostles to confirm the gospel message and its earliest messengers.”

~~John F. MacArthur, Jr., *Charismatic Chaos*, p. 103~~

#### I. TONGUES SHALL CEASE

From the second century to the nineteenth century, there is no historical evidence that godly, orthodox believers spoke in tongues. We do have instances of tongues speaking in these centuries, but in every case the people speaking in tongues belonged to heretical groups. From Montanus (2<sup>nd</sup> Century) to Edward Irving (19<sup>th</sup> Century), \_\_\_\_\_

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\_\_\_\_\_. Also, we should note that these “heretics” who spoke in tongues were speaking some \_\_\_\_\_ kind of emotional, nonsense gibberish and not real languages as was the case in Acts \_\_\_\_\_ chapter 2.

#### II. THE THREE WAVES OF THE MODERN CHARISMATIC MOVEMENT

##### A. WAVE #1 OLD PENTECOSTALISM OR CLASSIC PENTECOSTALISM.

In \_\_\_\_\_ at Bethel Bible College, Topeka, Kansas, Agnes Ozman received what she called the baptism of the Spirit and spoke in “tongues.” The practice then became part of the Holiness movement in the United States. In 1906, tongues were spoken in Azusa Street in Los Angeles, California, and out of these two events in 1901 and 1906 grew the Pentecostal movements, which are still with us today (Assemblies of God, etc.).

##### B. WAVE #2 NEW PENTECOSTALISM OR CHARISMATIC RENEWAL.

This is sometimes referred to as the New Charismatic Movement. It was like the old charismatic, Pentecostal movement in that it gave special emphasis to certain gifts, most notably the gift of tongues. It was a new movement in the sense that \_\_\_\_\_.

In 1960, in Van Nuys, California, the modern Charismatic movement began in an Episcopal Church (St. Mark's, with Dennis Bennett as rector). There was an outburst of tongues speaking in this church. This event was so significant the both *Time* and *Newsweek* covered the story. After that, the movement spread like wildfire in the Episcopal Church and then among Lutherans and Presbyterians as well.

The movement soon entered the universities. This began in New England. In October of 1962, the glossolalia phenomenon broke out at Yale University, among members of the Evangelical Inter-Varsity Fellowship. Included in this new-Pentecostal revival were Episcopalians, Lutherans, Presbyterians, Methodists, and even one Roman Catholic. Five were members of Phi Beta Kappa, and some were religious leaders on campus (they were soon called "GLOSSO YALIES"). Thereafter, the movement spread to Dartmouth College, Stanford University, and Princeton Theological Seminary.

Even more significant than these events is what happened in 1967. At the time of spring vacation in 1967, there were in the Notre Dame area about 30 zealous Catholics who had received the "baptism of the Holy Spirit." In 1968, about 100 to 150 met for a Catholic Pentecostal conference. In 1969, there were about 450 Catholic charismatics who met including about 25 or 30 priests. In 1970, the increase was more spectacular. Almost 1,300 Catholic Charismatics met together at Notre Dame, including Catholic participants from at least 10 foreign countries. In 1974, the Notre Dame conference was attended by 30,000 people. And finally, the 1975 international conference held in Rome attracted 10,000 pilgrims from 50 countries to hear Pope Paul VI express his warm appreciation for the movement. The movement was mushrooming not only in the Roman Catholic Church, but

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The Kansas City Charismatic Conference was held in the summer of 1977. All three wings of the Pentecostal movement were present: (1) Old Pentecostals

(sometimes called “classical Pentecostals”); (2) Protestant Charismatics; and (3) Catholic Charismatics. This was the biggest and most inclusive gathering of “baptized in the Spirit believers” in modern history. There were nearly 50,000 participants in this 5-day conference. One speaker proudly hailed this conference as “the largest and most inclusive ecumenical assembly in the history of American Christianity.” Almost half of the participants were Roman Catholics.

A newspaper article published in 1977 (AP), reported that there were \_\_\_\_\_ ( \_\_\_\_\_ and \_\_\_\_\_ ). Thus, the new charismatic movement grew to 5 million in only 17 years (1960-1977)! Today, the movement is still very much alive and growing, although we probably will not see the same kind of mushrooming growth as we saw in the ‘60s and early ‘70s. The 1/7/83 *Christianity Today* reported that the Assembly of God denomination (Pentecostal) is the fastest growing American denomination. At that time there were 1.6 million Assembly of God adherents and the number was growing fast.

The New Charismatics are not separatist but rather reformist in character. They are not interested in separating from old ecclesiastical structures. Rather, they are told to stay in these churches and to *renew them* by their continued presence within. This is what is meant by Charismatic Renewal.

### C. WAVE #3 THE SIGNS AND WONDERS MOVEMENT

The term “third wave” was first coined by C. Peter Wagner in 1983.

“I see historically that we’re now in the third wave. The first wave of the moving of the Holy Spirit began at the beginning of the century with the Pentecostal movement. The second wave was the charismatic movement which began in the fifties in the major denominations. Both of those waves continue today.

“I see the third wave of the eighties as an opening of the straight-line evangelicals and other Christians to the supernatural work of the Holy Spirit that the Pentecostals and charismatics have experienced, but

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. I think we are in a new wave of something that now has lasted almost through our whole century” (Peter Wagner, “The Third Wave?” *Pastoral Renewal*, July-August 1983, pp. 1-5)

This movement is also called the Signs and Wonders Movement. It has been a rapidly growing movement, drawing adherents from both charismatic and non-charismatic churches. The movement stresses “power evangelism” whereby the gospel is explained and demonstrated by way of supernatural signs and wonders.

There are three key leaders of this movement: (1) John Wimber, probably the central figure of the movement. He was the founder of the Vineyard church movement upon coming out of Calvary Chapel, and he taught with C. Peter Wagner at Fuller Seminary. The course was entitled “Signs, Wonders and Church Growth.” (2) C. Peter Wagner, professor at Fuller Seminary School of World Missions, where he co-taught with John Wimber. (3) Paul Cain, an influential “modern day prophet,” a disciple of William Branham whom Cain called “the greatest faith healer of our time” and the “greatest prophet of all time.” Branham was a heretical false prophet who held erroneous views on the Godhead and on the Trinity.

In the Signs and Wonders movement, tongues speaking can be found, but the gift of tongues is not stressed as much as it is in the Pentecostal and Charismatic movements. The Signs and Wonders movement (Vineyard movement) does stress the gift of prophecy (insisting on the importance of modern day prophets) and the gift of healing.

Points I and II are adapted with permission from notes from George Zeller, of the Middletown Bible Church of Middletown, Connecticut.

The charismatic movement has been the fastest growing “Christian” movement worldwide.

### III. A BIBLICAL EXAMINATION OF THE CHARISMATIC MOVEMENT

A. Prove all things.

1. Examination of this particular gift should not obscure the many other gifts of the Holy Spirit, Ephesians 4:11-12 and I Corinthians 12:4-11.
2. It must be remembered that many equally sincere Christians feel different about this subject.
3. \_\_\_\_\_ must be the final criteria for understanding the gift of tongues. Denominational teaching, personal feelings and pre-conceived ideas are never the proper basis for any doctrine.

B. What is the gift of tongues?

According to Acts 2, the gift of tongues is the ability to speak the truth of God in a language \_\_\_\_\_, but familiar to the hearers. Notice that Jews from many lands heard the gospel in their own language from men who had never studied these languages.

Two-fold purpose of tongues:

God gave the gift of tongues that the gospel might be spread around the world, and that the early church might be obedient to the Great Commission of Matthew 28. According to Romans 10:18 this was done as the converts of Acts 2 returned home sharing this faith.

To identify the early believers \_\_\_\_\_.

According to Hebrews 2:3, 4 God used signs, wonders, various miracles and gifts to give witness to the early church. Notice that the use of the past tense is used in this verse. For example see Acts 8:4-13.

Anyone claiming to exercise the gift of tongues today must exercise the same gift in the same way for the same purpose, or give Scripture indicating the change in the gift, or its purpose. The modern charismatic movement has been able to do neither. They cannot claim to be exercising the “gift of tongues” as taught in the Bible. The Assembly of God pamphlet, “Who We Are and What We Believe” on

page 20 says this, “We believe the baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking in tongues as the Spirit of God gives utterance.” This speaking in tongues is the same in essence as the gift of tongues, but it is different in its purpose and use.

- C. Bible regulations for the gift of tongues I Corinthians 14:20-40.
1. Tongues must be used for the benefit \_\_\_\_\_, verse 22.
  2. There should never be more than \_\_\_\_\_ people speak with tongues on one occasion, verse 27.
  3. The gift of tongues should never be exercised \_\_\_\_\_ present, verse 28. This made it possible for everyone present to understand the message of God that was given.
  4. \_\_\_\_\_ were not to speak with tongues in the church, verse 34.
  5. We are not to forbid anyone from using the genuine Biblical gift of tongues, verse 35.
  5. Anyone who claims to be manifesting the Biblical gift of tongues must follow these regulations. How many charismatics are?

#### **IV. THE PENTECOSTAL MOVEMENT IGNORES THE BIBLICAL PURPOSE FOR SIGN GIFTS.**

- A. God never asks anyone to accept divine truth \_\_\_\_\_.
- B. Every time He sends new revelation, He authenticates His messengers \_\_\_\_\_.
- C. The purpose of the miracles of the New Testament is to authenticate the revelation of the New Testament, John 20:30-31, 10:37-38; Galatians 3:5; II Corinthians 12:12; Hebrews 2:1-4.

#### **V. THE PENTECOSTAL MOVEMENT IGNORES THE NATURE OF THE MIRACLE SIGN GIFTS.**

- A. The miracles did not follow hours of emotional music and build up – they were simply performed by or in connection with the apostles.
- B. “Do not claim emotional experiences as miracles” (Dr. Stringer). I do not believe that you can by faith heal the sick, raise the dead, or speak in languages that you

have never learned today. If I am wrong – go ahead and raise the dead. But don't falsely claim to do so.

## VI. THE BIBLE DECLARES THAT TONGUES ARE A TEMPORARY GIFT

- A. According to I Corinthians 13:8-13, tongues will cease \_\_\_\_\_  
\_\_\_\_\_.
- B. The historical record of the church verifies that the apostolic sign gifts vanished a long time ago.
- C. **John Chrysostom** (c347-407) writes in his commentary on spiritual gifts: "This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place" (*Homilies on First Corinthians*, Vol. XII, *The Nicene and Post-Nicene Fathers*, Hom. 29:2).
- D. **Augustine** (354-430) writes: "In the earliest time the Holy Ghost fell upon them that believed: and they spake with tongues, which they had not learned, 'as the Spirit gave them utterance.' These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, and to shew that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening and it passed away" (Ten Homilies on the First Epistle of John, Vol. VII. *The Nicene and Post-Nicene Fathers* VI, p. 10).
- E. **Thomas Watson** wrote in 1660: "Sure, there is as much need of ordination now as in Christ's time and in time of the apostles, there being then extraordinary gifts in the church which are now ceased" (*The Beatitudes*, p. 14).
- F. **John Owen** writes in 1679: "Gifts which in their own nature exceed the whole power of all our faculties, that dispensation of the Spirit is long since ceased and where it is now pretended unto by many, it may justly be suspected as an enthusiastic decision" (*Works* VI, p. 518).
- G. **Matthew Henry** wrote on July 13, 1712: "The gift of tongues was one new product of the spirit of prophecy and given for a particular reason, that, the Jewish pale being taken down, all nations might be brought into the church. These and other gifts of prophecy, being a sign, have long since ceased and been laid aside,

and we have no encouragement to expect the revival of them; but, on the contrary, are directed to call the Scriptures the *more sure word of prophecy*, more sure than voices from heaven; and to them we are directed to *take heed*, to search them, and to hold them fast, II Peter 1:19” (Preface to Vol. IV of his *Exposition of OT and NT*, VII).

- H. **Jonathan Edwards** wrote in 1738, that the extraordinary gifts were given: “In order to the founding and establishing of the Church in the world. But since the canon of the Scripture has been completed, and the Christian Church fully founded and established, these extraordinary gifts have ceased” (*Charity and Its Fruits*, p. 29).
- I. **James Buchanan** wrote in 1843: “The miraculous gifts of the Spirit have long since been withdrawn. They were used for a temporary purpose. They were the scaffolding which God employed for the erection of a spiritual temple. When it was no longer needed the scaffolding was taken down, but the temple still stands, and is occupied by his indwelling Spirit; for, ‘Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you,’ I Corinthians 3:16” (*The Office and the Work of the Holy Spirit*, p. 34).
- J. **Charles Haddon Spurgeon** in a number of sermons testifies to this same view. The apostles, he preached, were “men who were selected as witnesses because they had personally seen the Savior – an office which necessarily dies out, and properly so, because the miraculous power also is withdrawn (*Met. Tab. Pulpit* 1871, Vol. 17, p. 178). And again, ‘Although we may not expect and need not desire the miracles which came with the gift of the Holy Spirit, so far as they were physical, yet we may both desire and expect that which was intended and symbolized by them, and we may reckon to see the like spiritual wonders performed among us at this day’ (*Met. Tab. Pulpit* 1881, Vol. 27, p. 521). Again, ‘those works of the Holy Spirit which are at this time vouch-safed to the Church of God are every way as valuable as those earlier miraculous gifts which have departed from us. The work of the Holy Spirit, by which en are quickened from their death in sin, is not inferior to the power which made men speak with tongues” (*Met. Tab. Pulpit* 1884, Vol. 30, p. 386ff).

- K. **Robert L. Dabney**, Writes in 1876, that after the early church had been established: ‘the same necessity for supernatural “signs” now no longer existed, and God, who is never wasteful in his expedients, withdrew them. Henceforward, the Church was to conquer the belief of the world by its example and teachings alone, energized by the illumination of the Holy Spirit. Finally, miracles, if they became ordinary, would cease to be miracles, and would be referred by men to customary law’ (‘Prelacy a Blunder,’ *Discussions: Evangelical and Theological*, Vol. 2, pp. 236-237).

**VII. THE PENTECOSTALS IGNORE THE FACT THAT MANY NON-CHRISTIAN GROUPS HAVE THE SAME EMOTIONAL EXPERIENCES THAT THEY DO**

- A. The Pentecostals’ claim of tongues (glossalia) is very different from the Biblical explanation of tongues – languages.
- B. The experience of emotional nonverbal utterances is shared by many other groups:
1. The Delphic Oracle
  2. Moslem Sufis
  3. Voodoo (both African and Caribbean)
  4. Mormonism in its early days
  5. \_\_\_\_\_ groups
  6. \_\_\_\_\_ and \_\_\_\_\_
- C. Is it a surprise that the charismatic movement is spreading through the heretical Roman Catholic Church?